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## RELIGIOUS COOPERATION IN UNIVERSITY CENTERS

O. D. FOSTER

There is much in our great university centers that is thought of as cooperation which is merely passive toleration. This has been pathetically true in the past. Religious leaders have spoken of their cooperation when, as a matter of fact, it would have been more accurate for them to have said they were little more than on speaking terms. If cooperation means anything, it means being harnessed together in some fashion for the accomplishment of a task according to a given program.

How often we see groups and individuals working in a common field with no real or apparent program that integrates the movements of the units or marshalls their forces for concerted action. As an unorganized aggregation of companies, brigades, and detached individuals, fellow soldiers attack the enemy front without generalship. The result is just what is found so often all over our country—chaos. No army, no business, no other enterprise, would expect to be successful while working in this way. Cooperative organization, imperative in other fields, to many seems just as needful in religion. There have been shameful waste, overlapping and omissions arising for want of it.

There has been much personal and institutional pride. Many will not "play" unless they can "play first fiddle." Success is sought for the individual or his institution rather than for the sake of the thing for which all the institutions exist. There is no one of us wholly innocent. We take pride in thinking the other fellow or organization is the one unwilling to cooperate. We forget, perhaps, that cooperation means actually attempting to meet the other party at least half way and not merely assuming an attitude of non-resistance. Reasons for the lack of cooperation

are legion, but the fact stares us glaringly in the face that the religious forces of America are, as a whole, unorganized and are often working at cross purposes to each other. To change the figure, there are many splendid musical artists, all playing different selections, in different time, producing noise and bedlam instead of being organized and directed as an orchestra to produce harmonious music in a great symphony. There is reason for encouragement, however, in the fact that actual cooperation is to be found in many and sometimes very unexpected places all over our educational world.

On the whole, the university pastors, wherever they present at all a reasonable point of view, find the university authorities ready and glad to cooperate with them. Working on problems of mutual interest, both are equally concerned. Some very conspicuous examples might be cited, *e. g.*, Ohio University where President Bryan works with the university pastor in the actual solution of his various problems, showing him every possible courtesy. One is more than delighted to see such team work on the part of the representatives of state and church. President Burton at the University of Michigan devotes no small block of his time to committee meetings with the religious workers on the campus. These examples could be multiplied but, unfortunately, there are still places where this cooperation does not exist.

The introduction of special denominational university pastors has occasionally been attended by jealousies on the part of local pastors of the same denomination, but fortunately such cases are rare. Because of the old problem of "town and gown," difficulties of adjustment sometimes arise. But these serve as no worthy reason for abandoning the needs of the field and leaving them unmet. A solution must be found. Some believe, for example, that the special university worker should be attached to a local parish and should not be an independent representative of his denomination in a given situation. For instance, a denominational foundation at a certain university believes it can render its largest service by being equally related to all the churches of that communion in the city, whereas the church near the campus maintains that the foundation should be under its own protecting care. While there is much to be said for both points of view, there can

be no doubt but that the contention of the local church would mean more if it were the only church involved. Many religious workers who have been wrestling with the problem for some years are convinced that the development of the program in a great city cannot be along the same line as that in the small town. Many students attend their own home churches and their interests cannot be the same as when practically all students are away from home, living near one denominational church, centrally located.

The university pastors of different denominations on a given campus very generally cooperate splendidly. There are isolated cases where cooperation is little more than a truce. On the whole, however, the magnitude of the problem, the demands of students and administrators, the democratic and scientific atmosphere of the campus, all tend to lead the workers to seek alliances in their efforts. It is to be said further that usually the church authorities today seek for these positions men of conciliatory spirit, who are natural cooperators. The university is a poor place for an individualist.

University pastors and association secretaries are in a rather peculiar predicament. They are passing through a period of transition and adjustment. The churches first held the field unaided by special workers for students. The needs of the latter were not fully met. The appearance of the Christian Associations brought a new line of helpful development. This program had rather fixed itself in the country and to some seemed satisfactory and final. But as the needs grew and the student population multiplied, it, too, became inadequate. The churches awakening more and more to the imperative demands of the situation, began employing special workers to look after their great masses of students. The presence of these student pastors has injected into the field new problems of adjustment. Neither they nor the associations can permanently possess the land alone. A more comprehensive and elastic campus organization is demanded than formerly. Conspicuously successful examples of genuine cooperation at this point are found at the Universities of Cornell, Michigan and Pennsylvania.

Genuine cooperation exists among the secretaries of the

national Boards of Education of the leading Protestant denominations. These men meet frequently to work over plans of action and to formulate policies. They face a given situation together and view the problem in its national aspect. While denominational secretaries, they meet and plan as men interested in the general cause, expecting to give and take, as the conditions demand for the advancement of the religious interests of the students. One secretary may recommend that the church of his own denomination in a given university community go out of existence and that the students of that church be advised to attend a church of another denomination. Or in other cases, a number of denominational secretaries may, in cooperation with the local churches, employ one pastor to officially represent all of them on the campus. Significant developments in such actual cooperation among the national Board secretaries are just ahead.

Ideally, all the religious forces in a given university should cooperate. Perhaps it is too much to expect this to be realized, so long as people are as they are. Organizations, movements, foundations, etc., have been set up and lines of action determined. It is difficult to venture on experiments and to try something new. The one great field for cooperation now before the religious forces of a university that is feasible and practicable is in the department of Religious Education. Cooperative schools of religious instruction are being established. In these schools each religious group may have a voice and its representative. It would be nothing short of a tragedy if the denominations were to begin a competitive rather than a cooperative program. The indications, at present, are decidedly in favor of cooperation and in bringing together here the religious forces of our country on a basis of mutual confidence lies much hope for the future.

WHERE PROGRESS IS MAKING  
AT THE UNIVERSITY OF MICHIGAN

Recently there was held at the University of Michigan a very significant meeting of the various Protestant and Jewish organizations doing religious work on the campus. The president of the University was one of a number of interested auditors who listened to the reports by the various organizations of their work during the last year. Much enthusiasm was manifest over the successes reported by the different representatives. The finest cooperative spirit obtained. All felt the size of the task better than before and each appreciated more the other's work. The assembled groups faced together the entire challenge as presented by the sum total of all organizations at work among the student body.

The Jewish and Unitarian student groups reported. The Roman Catholic group showed a kindly cooperative spirit. It is hoped that this splendid beginning may become an annual event and that by another year every organization working for the moral and religious welfare of the students may have a report to make.

*Reporting Organizations—The Baptist Guild*

The Baptist Students' Guild has a simple democratic organization which is under the guidance of the student pastor. All student activities are carried on at the Baptist Guild House. There are eight departments including the Evangelistic Band, and six committees consisting of program, social, world service, social service, refreshments and membership. The cabinet meets once a month and consists of the officers, leader of the Band and the chairmen of the several committees. Reports of successful work done by these committees were given.

*Congregational Students' Association*

This organization gave an account of very extensive work done along the following lines: "Open House and Calling, Sunday School and Bible Classes, Church Services and Membership, Open Forums, Hospital Sings, Fireside Chats, Motion Picture Service, Socials, Outing Club, Loyalty Drive, Foreign Students, Conferences and Summer School."

*Disciples' Young People's Work*

All the Disciples' young people's activities are united under one set of officers and in control of five committees: Christian Endeavor, Religious Education, World Service, Entertainment and Publicity, and Extension and Community Service. These divisions made a good showing in the report.

*Episcopal or Hobart Guild*

All the work among the Episcopal students at Ann Arbor centers in one organization, which functions through several departments, the Guild House, Department of Worship, Department of Religious Education, Deputation Team, Social Department, and the Hobart Guild Players.

There are 125 paid up memberships in the club, the fee being \$2.00 per year. The club is one of the Chapters of the National Student Club organization. The Guild has done much in promoting in a rather democratic fashion the real religious life of the Episcopal students at the University.

*Jewish Student Congregation*

The congregation provides for the Jewish students in the University religious worship, perpetuation of Judaism, and stimulation and development of interest in congregational life among Jewish students. While there is no synagogue the congregation meets in the Christian Association Hall and is doing effective work.

*Lutheran Student Club*

This club differs perhaps from other church groups, in that it is not directly affiliated with any one church, but tries to serve all students of the denomination in cooperation with the three Lutheran churches in the community. Membership in some Lutheran church is the only credential for membership. Many activities are promoted, such as Forums, Banquets, Conferences and Conventions, Social Affairs and Personal Work.

*Presbyterian Young People's Work*

The activities of the Presbyterian Young People are varied and numerous, *e. g.*, Christian Endeavor, Religious Education, World Service, Social Service, Extension, Religious Drama, Social, Church Membership, Publicity, and Financial. The detailed re-

port under the above headings reveals an enormous amount of most valuable work being done by this group of young people. They have rendered service along many lines and have raised most generous sums of money for work at home and abroad.

#### *Unitarian Young People's Association*

This society has attempted work along two lines, religious and social. The religious phase is promoted largely in the evening service by the discussion method. Socially, the activities are confined to the monthly party at which dancing is the chief feature. The society has joined the Students' Federation of Religious Liberals.

#### *Wesleyan Guild*

This is indeed a live organization, expressing its activities and life in several departments, such as Deputation, Devotional, Friendly Group, International Friendship, Kappa Phi (National Club for Methodist Women), Publicity, Religious Education, Social, Social Service, and Vocational. As a sample of the work may be cited that of the Deputation department where Guild teams had made twenty trips to cities and towns in a radius of seventy-five miles. Twenty more were planned at the time this report was made. Two score of students have participated in this type of religious service.

#### *Student Christian Association*

The Association seeks to do two things, first to foster every effort intended to assist students, men and women, to recognize the true place of religion in life and help them in facing honestly the real issues of the modern world, and to counsel with them to develop a worthy sense of values. Second, to cooperate and to form relationships with the religious workers in Ann Arbor in such ways as will contribute to the realization of its aims. The work of the Association is carried on by a cabinet composed of president and secretary, who are elected by the students, vice presidents, who are presidents of the various church societies, and a number of department heads who direct the committee work. The main activities of the Association may be given under the following captions: New Students, University Services, Church Relations, Christmas Activities, Sick Visitation, Sponsor-

ing Older Boys' Conference, Friendly Relations, Conventions, Fresh Air Camp, Religious Education, Discussion Groups, Vocational Work, Financial Work, Officers' Training Conference and Geneva Delegation.

During the last year the S. C. A. has made marvelous progress and is a source of profound satisfaction to all connected with it. While working along the lines previously laid down it is exhibiting a new unifying and vitalizing spirit.

#### *University Young Women's Christian Association*

The Women's Department of the Student Christian Association and the Y. W. C. A. compose the united women's work on the campus and the vice presidents of the guilds are organized into an Interchurch Council. The activities of the women's work fall under the following six designations: New Students, Discussions, Community Service, World Fellowship, Club Leadership and Conventions, and Conferences.

The Association has become a very potent factor in the religious life of the campus, especially since becoming integrated in the work of the S. C. A. above described.

#### AT THE MICHIGAN AGRICULTURAL COLLEGE

At the Michigan Agricultural College, East Lansing, there is being conducted a very significant experiment in denominational cooperation. The Baptists, Congregationalists, Methodists and Presbyterians are jointly erecting a beautiful church to serve the college and the community of East Lansing. While these four denominations are providing a great deal of the money many generous spirits belonging to other communions are sharing in the financial load. The four denominations will each hold a lien on the property. The missionary programs of the four communions will be presented and the contributions will be pro-rated among the four societies.

Over a score of denominations have communicants in the membership of this church and all feel quite as much at home as within their respective denominational groups. The services are democratic, spiritual and helpful.

The church has a splendid staff. The pastor is a forceful preacher to college people. The director of religious work for

students is a well prepared man who is getting hold of the situation in a telling fashion. Other members of the staff are bringing up the other parts of the work in a fine way.

One of the interesting experiments here is the election of students of the college to the various offices in the church. One woman and one man have been elected to the board of trustees, to the board of elders, and to the Committee on Religious Work. One man has been elected to each of the following committees, Finance, Building, and Publicity. Since the election of students to these offices, added interest in the church, on the part of the students, is marked. They now feel a sense of ownership and of consequent responsibility.

There is now being conducted among the students by the director of religious work a forum on the religious needs of the college as related to activities and organization. The question is asked: "Just what do we need and how are we going to meet that need?" The students themselves are threshing out the answers and the outcome is anxiously awaited. The discussion seems to focus about the church as the center from which should radiate influences of helpfulness as well as toward which should flow streams of devotion and service.

#### A BROADER DEVELOPMENT

There has been in actual operation for about seven years in one of our great American universities a plan of cooperative religious work which comprehends the following groups and organizations: the Jewish Forum, Newman Club, Y. M. C. A., and Y. W. C. A. The Council, which is composed of the presidents of the constituent organizations, meets about six times a year and is under the full time leadership of a trained director provided by the university. The Council of Cabinets meets three times a year. At these meetings matters of mutual interest touching service, ethics and religion are discussed. Each organization acts in the full light of what all the others are doing. The program is never made by one set of officers for any other set. Each year a new program is built without reference to what had been done the year before. A study is made each year of the needs of the field and of the part each organization may have in that work,

and the program is constructed accordingly. So the new officers execute a program which they themselves devise and deem to be vital.

The first thing the Council attempted to do was to get together on some simple matters of service. This was soon broadened to ethical questions and then to the more distinctly religious, where each is taught an appreciation of all the others, through "pilgrimages," study, and conference. Great numbers of one faith visit the services and plants of other faiths. Generous consideration is shown the visitors and appreciative responses result.

Under the auspices of the Council great religious convocations are promoted, and leading authorities are secured to address the combined groups on such subjects as Immigration, Industry, and Religious Education, Jewish, Catholic and Protestant.

As the years go by the organization gains strength and breadth of service. Its members are its most enthusiastic supporters, as are indeed the members of the staff of the university.

"LET US UNDERSTAND EACH OTHER"

DR. ABRAM SIMON

Rabbi, Hebrew Congregation, Washington, D. C.

*In a radio sermon preached March 7th before the Washington Hebrew Congregation, Dr. Abram Simon gave utterance to perhaps the greatest need today in the religious life of America. He most eloquently challenged his hearers to give due consideration to other great religious groups working for human betterment in our nation. In view of the special need of the young people in our institutions for higher learning gaining a better understanding of each other, we take the liberty here to quote Dr. Simon as a voice from Judaism pleading for a genuine appreciation of the values in all the great religious groups.*

Christians and Jews need to understand three fundamental duties. First, let them learn the art of self criticism. It will make them humble. Second, let them learn to appreciate excellence wherever found. It will inspire them. Third, let them grant

to each other the equal right to differ honestly. It will equalize them.

*Dr. Simon concludes in words that should be meditated upon by students and churchmen of all persuasions:*

And so to come to . . . the most ardent hope of my heart. Can I not in the name of all the Jewish people say to the Christian world, 'God bless you,' God bless you in your work for peace, for civilization! God bless you in proportion as you reveal the life of Jesus in your own beauty and ethical sweetness. The more you spread of true religion the prouder we are of you. The more peace you cultivate, the more freedom you grant, the more gospel of good-will you generate, the more rings out from our hearts, 'God bless you.' I wonder if despite the Lenten Season, nay because of the pleading figure on the Cross, the Christian World can say to the Jew, 'Peace be with you, O House of Israel; continue the development of your religious ideals; let your lives express the sturdiness and the pieties of the faith; having given the Ten Commandments in the past, so rise in religious creativity as to add yet another to these.' The world is big enough for hundreds and thousands working for righteousness in the name of our Heavenly Father. Let there be no strife between us, no prejudice and no attack; but in mutual good-will, in mutual understanding of each other's high endeavors, let us go forward, revealing the Godhead in our lives, giving constantly by our mutual understandings a sweeter and more gracious revelation of Him. The higher the altitudes you scale, the more expansive is our pride. We envy not your wealth nor your poverty; we weep for those who sin; we rejoice with those who triumph. Let us move on together in newer endeavors of peace, in relieving distress, in mastering the laws of nature, in seeking cures for the ailments of the race, in federating the peoples for righteousness, in warring on error, superstition and bigotry; and in bringing closer to earth the glory and majesty of Heaven.

*Forward together, in the name of God, and for the happiness of the human race!*

### CONFERENCES OF CHURCH WORKERS IN STATE AND INDEPENDENT UNIVERSITIES

O. D. FOSTER

Once a year for a decade or more the Church Workers in tax supported institutions have been meeting in a national conference somewhere in the Central States. Last year this conference voted to break up into regional conferences, following somewhat the lines adopted by the Y. M. C. A. in their regional organization. The experiment was tried in two regions this year and proved so satisfactory that separate organizations were formed and similar constitutions were adopted. The coming year the conference is to be national again, with the following two years regional. The attendance in these regional conferences in both cases surpassed previous national conferences, and drew into them a greater variety of representatives.

#### NORTH CENTRAL REGION

The North Central Regional Church Workers' Conference was held at the Chicago Beach Hotel, Chicago, Illinois, January 1-3, 1924, with the following officers in charge:

President—Rev. N. D. Goehring, Lawrence, Kansas.

Vice President—Rev. Norman B. Henderson, Madison, Wis.

Sec. and Treas.—Rev. Vernon S. Phillips, Columbus, O.

The officers elected for 1924-1926 are:

President—Rev. Edwin K. Mitchell, Ann Arbor, Mich.

Vice President—Rev. J. W. Hilton, Bethany, Neb.

Sec. and Treas.—Rev. Vernon S. Phillips, Columbus, O.

A splendid program was rendered. Among papers read was the one published in the April issue of CHRISTIAN EDUCATION, by Dean F. J. Kelly of the University of Minnesota. Ten denominations and sixteen states were represented in the eighty-four registered attendants. There were present also a number of national secretaries of the Associations and Church Boards.

For the lack of space a detailed report cannot be made of the entire conference. The committee on findings submitted the following report:

*Report of the Committee on Findings*

Your committee offers the following findings, reporting to you what in our judgment seems to be the sense of the conference touching some of the outstanding problems brought out by the reports of commissions and discussions following. We also include in this report a few suggestions regarding the making of the next conference program and a list of important subjects suggested by this conference, which may need further consideration with fuller treatment.

**I—Platform Speakers**

We commend the addresses by Mr. Tittle and Dean Kelly. Mr. Tittle made vivid the objectives of religious work among students, laying emphasis upon the thoughtful and scholarly interpretation of religion. The paper presented by Dean Kelly was especially apt and suggestive.

The plan of having an address from a university authority is to be highly commended, and might well be made an annual feature of the program.

**II—Religious Education**

We are impressed that we are now at a critical stage in the development of the school of religion idea. There is danger that we may move too rapidly. We believe that a statesmanlike policy should be pursued and the combined wisdom of all is necessary. This is a subject upon which every university religious worker should do solid, creative and constructive thinking, and yet be so open-minded as not only to accept but also to seek all possible light on the matter.

We therefore offer to this body the suggestion that we as a body recommend to the officers of the national conference the appointment of a commission on "Study of Schools of Religion," to make an exhaustive study of this subject in all its phases and to report to the national conference next year.

We also recommend that the subject of "Non-credit Bible Study" be regarded of equal value and importance and this subject receive equal attention in the making of the next program

and if possible be made the object of study by a special commission.

### III—*Advertising*

We recognize the value of well directed advertising, and recommend that the motive of announcing rather than selling (as in the commercial advertising) receive due consideration.

Methods will vary according to needs and local conditions. But hand-made posters, church folders, illuminated church bulletin boards and college bulletin boards, the daily calendar in the college paper, cooperative advertising (especially at opening of school year), news items in the college and local papers and church weeklies, denominational student publications, and personal announcements are all methods more or less valuable. Student initiative and talent should be largely employed whatever the method used.

### IV—*Religious Work Conferences (Commission III)*

The annual religious campaign on the campus has great value: (1) To stimulate students already active in Christian work; (2) to bring the Christian program to the attention of those students who are inactive.

Thorough preparation in advance of the conference is vitally important to success. Student desires should be considered in such preparation. Five types of conferences are suggested: (1) Fundamentals of Faith; (2) Christianizing of the Social Order; (3) World Programs; (4) Campus Problems; (5) Relation of the Student to his Church. We feel that there is great possibility in visitation of teams of church secretaries for the purpose of showing the student more clearly his relation to his church, the opportunity it affords for life service and his responsibilities as a lay worker.

The evangelistic note should always be stressed. A thorough program of conservation should follow up the conference.

Officials of church Boards should also assist in the follow-up.

### V—*Recommendations*

We make the following recommendations for commission treatment:

1. *Whereas*, No specific points were developed in the discussion of Commission II.

*Be it resolved*, That a commission be appointed to reconsider the topic, "In what way does the work among students differ from the work among men students, and what is the relation of the women workers to the entire denominational program?"

2. The three-fold problem of the church in college communities, policy, program, and activities as relating to equipment and buildings from a denominational point of view.

3. Personal approach to students individually and in organized groups.

4. Methods of interdenominational cooperation and the responsibility of the individual worker to the united program. We suggest that a commission report to the next conference suggestions as to possible solutions of the problem of relating student groups to local groups, especially groups of young people within local churches.

#### VI—*Program*

We recommend that the executive committee decide whether the following subjects be discussed by commissions or by individuals:

1. The housing of students grouped in such a way as to conserve religious life.
2. Harmonizing religious ideas of college students.
3. The state's interest in furnishing religious leadership.

#### VII—*Commissions*

Recognizing the difficulty of getting really effective work done by commissions under the present plan, the Findings Committee presents for the consideration of the conference, as an experiment for the next session, the following:

1. That such commissions as are appointed to investigate and report upon subjects for our next session be made to consist severally of the group of workers at a given university, so that occasional meetings may be held for conference as to procedure, the gathering of material and the preparation of the report.

2. That these commissions be appointed at once, if possible, before the close of this session.

#### NORTHEASTERN REGION

On the 29th and 30th of January, 1924, the Northeastern Regional Conference was held in very auspicious surroundings at the University of Pennsylvania Christian Association headquarters, Philadelphia, Pa. Pennsylvania hospitality proved most genuine and generous. An excellent program was provided. The delegates in attendance represented fourteen states and nine denominations. There were also sixteen Board secretaries present as well as two Y. W. C. A. secretaries, one secretary, Religious Liberals, and one secretary, National Catholic Welfare Conference. There were a number of others present who failed to register either geographical or denominational identification.

It is to be greatly regretted that the splendid papers cannot all be printed. Their quality may be judged from the sample presented in this issue—Dr. Harm's discussion of "The Church near the Campus."

#### *Report of the Committee on Resolutions and Findings*

The University Church Workers' Conference of the Northeastern Division assembled at the University of Pennsylvania desires to go on record as follows:

1. It would express its appreciation of the work done by the Executive and Program Committees in providing a program of comprehensive interest.
2. It would express indebtedness to the Board of Directors of the Christian Association for their most cordial hospitality, to the Social Service Department of the Christian Association for the opportunity to observe that field of work, and to the University of Pennsylvania Christian Association Staff for their generous consideration of and provision for our numerous deeds.
3. It would mention with special gratitude the addresses given by those men who are outside the Conference but who very liberally added to its value.

*Recommendations*

1. That there be organized a Conference of Church Workers in Universities for the Eastern States.
2. That this Conference include the following States: New England States, Pennsylvania, New Jersey, Maryland, Delaware, District of Columbia, Virginia, New York, West Virginia.
3. We would recommend for adoption the Constitution of the Conference of Church Workers in Universities of the North Central region.
4. We would suggest the holding of annual meetings except in the year when the General Conference of Church Workers is scheduled to meet.
5. That while power is given to the executive committee to determine the time and place of meeting, consideration be given to a central point that shall be as advantageous as have been the conditions at the University of Pennsylvania.

*Findings*

In the matter of findings we present the following resolutions:

1. *Resolved*, That the conference request the various agencies responsible for religious education to give special care and consideration in the preparation of lesson material to that group of young people who shall enter the colleges and universities. This material should recognize modern science, it should be based on the historic method, and should seek to show a close relation between religious belief and service.
2. *Resolved*, That the conference request the Boards of Education to make every effort to arrange at state or local denominational gatherings opportunities for the University Pastors to address or to confer with the ministers, or both, on the problems and importance of student work, and that arrangements be made for wise publicity of the work.
3. *Resolved*, That we recognize the place of social, athletic, and other features of undergraduate life and give them our support and cooperation. Because there are possibilities of danger and loss of moral life and faith in certain social and recreational activities, we recommend a more careful study of the problem with

a view to the adoption of a thoroughly sympathetic and democratic policy in the matter of their conduct.

4. *Resolved*, That we recommend to the members of the conference to attempt seriously in their respective fields whatever cooperation in religious work among students the local situation will permit in the spirit of the Pennsylvania and Cornell idea.

5. *Resolved*, That the conference is of the opinion that college men and women are interested not so much in the doctrinal disputes which are now before the public as they are in the question of whether the Christian religion makes any difference in life. The committee recommends in this connection that Christianity be presented as a way of life, the progressive verification of whose truths is to be found in experience.

6. *Resolved*, That in all programs and endeavors to stimulate the development of the student's religious life, adequate use be made of the expressional aspect of Christianity such as Social Service Work.

*Resolved further*, That the conference is of the opinion that many apparently insoluble intellectual problems are often cleared up by this kind of religious activity.

#### OTHER REGIONS

No serious attempt has been made to organize similar conferences in other regions, except perhaps in California, where the workers in and around Berkeley met together last year in connection with the Earl Lectures. It was felt there that unless the conference broadened its scope the workers would scarcely be justified in organizing. How to compose the sort of a conference that will produce the best results, is a matter for constructive study.

A conference of similar import was held at the University of Oklahoma some months ago. It had a broad scope, including local pastors, Association secretaries, professors and university pastors. It was felt the conference was quite worth while.

In the far Northwest, particularly at the University of Washington, the question is also being studied. The problem is how to create a regional conference that will prove helpful to the

religious workers among students of the various types of colleges in that area.

No efforts to organize have been made in the Southeast, but it is hoped that something may be done there in the near future.

It is believed that these regional conferences will prove to be of great value, and that they may add significance to the triennial national conference.

#### COURSES IN RELIGIOUS EDUCATION

Since the publication of the January issue of *CHRISTIAN EDUCATION* announcements of new courses in Religion have appeared in a number of universities.

At the University of Maine, faculty members are offering courses in "Early Religions," "Origin of the Bible," and "The English Bible." The university pastor is also offering a course on "The Philosophy of Christianity." Credit toward graduation is given for all these courses.

At the Michigan Agricultural College two hours per week are given in some field of religious instruction by the college pastor. These courses are listed in the general catalog. A neighboring pastor makes the following comment on the courses,—"Every report I get from the students is favorable 100% plus."

At the University of Wisconsin, the Episcopalians and Methodists are cooperating in offering during the summer session the following courses:

1. Bible and Church History—Prof. Frank Gavin, Th. D., from the General Theological Seminary, New York City.
2. Philosophy and Psychology of Religion—Prof. J. H. Farley, Ph.D., Lawrence County College, Wisconsin.
3. Religious Education—Rev. Howard Hare, S.T.B., Wesley Foundation, Madison, Wisconsin.
4. Rector of Rural Pastors' Conference—Rev. E. Tetreau, M.A., Wesley Foundation, Madison, Wis.

In a similar school last year, 150 were enrolled in the week-day classes and as many more in the Sunday classes. A larger enrollment is anticipated this year.

At the University of Montana significant beginnings have been

made toward securing for the students provision for religious instruction that will receive academic recognition.

At the Agricultural College of Iowa courses in religious subjects have been given for credit recently by a Protestant instructor. This coming year similar courses will be offered by the local Catholic priest.

These indigenous demands for religious instruction are getting stronger and stronger throughout the nation. To the question asked of some three score religious workers in various universities, "What do you consider to be your greatest need?", a large per cent replied in essence, "Religious instruction that will merit and receive academic credit."

#### THE NATIONAL CONFERENCE OF CHURCH WORKERS IN UNIVERSITIES, JANUARY, 1925

The next National Conference of the Church Workers in Universities of the United States will meet at the Chicago Beach Hotel, Chicago, Illinois, January 6-8, 1925. The officers are the Rev. Frederick R. Igler, President, 3437 Woodland Avenue, Philadelphia, Pa.; the Rev. L. B. Hillis, Vice President, 156 Fifth Avenue, New York City, and the Rev. Lloyd M. Wallick, Secretary-Treasurer, Lane Hall, Ann Arbor, Michigan.

Suggestions for the enrichment of the conference program will be gratefully received by Mr. Igler.

## THE CHURCH NEAR THE CAMPUS

THE REV. J. HENRY HARMS, D.D.

Pastor, Lutheran Church of the Holy Communion, Philadelphia, Pa.

Gentlemen: You represent one of the liveliest issues of the times. As student pastors and secretaries you are trying to help the student to keep up his religion on the campus. As pastors of the "Church near the Campus" we feel that we have a common interest with you in this enterprise. And we want to help you all we can. We want to put our churches at your disposal. We want you to use our buildings and our parish houses for your meetings. We want you to bring the students to the services of the church. Perhaps you cannot really "bring them." Students are not fond of being brought to anything! What I mean is that we want you to do nothing to keep them from the services of the church. Your work on the campuses is not an end, but, as we think of it, it is a *means to an end*, namely, to get the students to relate themselves in a definite personal way to Christ, and to service in His Church. Faith in Christ functions, normally, through the Church. We would like to see your fine activities always headed for, or headed up, in the Church.

The "Church near the Campus" feels its responsibility to the student. It wants to win his friendship and respect. It has an eye to his approval. It knows that one of the hardest things in the world to win is student commendation. Students either like you, or they don't! Their opinion is both the kindest and the cruellest you can know. And a church that expects a student to patronize it must above all things try to get the student's point of view. It must be sympathetic with his problems. It need not be always preaching to the *students*, but it needs always to have them in its mind.

I. First of all the "Church near the Campus" ought to try to give the students a good idea of the Church as God's appointed way to win the world to the obedience of His will. It ought to function normally. It would be foolish to try to hold the students with stunts and eccentricities. You might get bigger crowds, with feature programs. But it is better to train a little crowd in normal loyalties to the Church of Christ than to tickle a big one with sensational attractions. We hear a good deal about the "popular

church." Some men have said a church cannot be popular *and honest*, both at once. The criticism points to certain compromises in the message. Certainly there are forms of popularity which are bought at too big a price. But in the deeper sense the only way we can be *popular* is to be *honest*. We are sure we have a word that men everywhere want to hear. And in the long run it is unpopular to take liberties with our *Word*, with the seriousness of our message. It never pays to imitate the movie, in the effort to win the students, or any others. The "Churches near the Campuses" would like to be as normal as they can. They remember that the young men and women, when they leave the school, will need to go to churches where "features" do not exist, or where they happen only now and then. And we want our college men and women to know the power in the Church, by the will of God. We want to gain their good opinion for the Church. We want their hearty cooperation. We want to make Churchmen out of them. And this is one of the biggest chances which we have in churches located near the campus—to keep these college men and women in the atmosphere of the organization as it operates throughout the world. It's all right to give religion to a student, or to keep him in possession of what he has. But you have also to give him a place to put religion to work, in definite places and appointed programs. Religion needs a Church to function in. And we can help to get a deeper student confidence in the Church of God, not as a weekly ceremonial but as a mighty servant of His will for all mankind.

II. Of course, the "Church near the Campus" will try to help you give the student a right attitude to *religion*. Too many of them don't understand it. Too many of them misinterpret its meaning for themselves, for the nation, for the world. Our work in the pulpit often sounds dogmatic. We ask you to be patient with us. We know the value of your "discussion" method. But a congregation on Sunday morning is not a "discussion group." There can be no "talking back." We have to deal with simple certainties in the little sermon time we have at our disposal. And we can not open questions without settling them rather definitely. We want to try to help the people find themselves and find their God. To this end we want to work with you. We

want to help to give them footing for their faith to stand on. Certainly there are many things of incidental nature which "Churches near the Campus" will always like to do. We will entertain the students. We will organize them into groups for expressional activities. We can give them ice cream and cake. We can take them picnicking and hiking. And there is no end of this sort of thing. But we would like to keep in mind that the Church's primary function is to get men to believe in Jesus Christ. And then to get their faith to functioning in the Church which He founded upon earth.

#### CHURCH TEAM VISITS TO UNIVERSITIES M. WILLARD LAMPE

"Church team visit" is a designation used to describe a comparatively new type of religious effort in the colleges and universities. Its characteristic features are: First, cooperation between the secretaries of a number of church Boards who make up a team to visit an institution at the same time and with a common purpose; second, cooperation between all the local religious units in an institution (church workers, Christian Associations, students, faculty), who set up a unified program extending over a few days; third, putting considerable, although not exclusive, stress upon the idea of the church, its place and program in modern life, its claims upon students, its opportunities for service, etc.; and fourth, achievement of results by means of group forums, denominational gatherings, and personal interviews as well as, or even more than, by means of large mass meetings with outstanding speakers.

This method of work was first definitely organized on a wide scale by the Federated Student Committee of the Women's Boards. This committee has put out the following statement in regard to this work:

"TEAM VISITATION is an interdenominational approach to women students which will meet the needs of the colleges and universities which desire to avoid the multiplicity of denominational visitations scattered throughout the year and yet place before their students the entire program of the church.

"THE TEAM consists of a number (3-8) of student secretaries of various denominations who by experience and training are able to present the various interests of the whole church.

"THE AIM of this visit is :—

- (a) To present to the students on the campus the work of the church at home and abroad.
- (b) To provide for each church secretary an opportunity to do her own particular work through the local church.
- (c) To unite the students, faculty, student pastors, and Association in a study of campus problems in the light of the experience which those who have come in touch with other campuses can give.
- (d) To stimulate the girl who is not a part of any denominational program to an interest in the church's task.

"THE PROGRAM should be determined by a committee including representatives from the pastors, faculty, students, and Christian Association. It should be adapted to meet the needs of each individual campus and may include platform addresses, mass meetings, Association meetings, group conferences, forums, denominational meetings and personal interviews. It should provide for the presentation of the church's task, the needs of the mission field, the needs of the college church and the vocations in the church open to women.

"THE SUCCESS of the effort depends upon :—

- (a) Cooperation of all the religious forces working on the campus.
- (b) Student initiative and enlistment of all students interested in the furthering of religious interest on the campus whether through the Association, the church, or other groups.
- (c) Interest on the part of outstanding members of the faculty.
- (d) The amount of preparation made in advance by the local group and their sense of responsibility for the working out of the program.

"The visit lasts from three days to a week according to the

desire of the college visited. It may be for men and women students when the churches desire it and the cooperation of the Y. M. C. A. is secured."

During the past two years the plan has been widened to include men as well as women. That is, the church team has been made up of men and women secretaries, the local preparation in the several institutions has been made by the men and women workers, and the approach has been to students of both sexes. During the school year just closing there have been six of these team visits. Briefly the programs in each center were as follows:

#### MICHIGAN AGRICULTURAL COLLEGE, February 25-27

*February 25—3:00-4:00 P. M.—All-College Convocation—Armory.* Chairman: Professor C. W. Chapman. Singing: Student Body, led by W. O. Joachim, accompanied by Andy DeVries. Introduction of visitors. Selection: College Orchestra. Address: M. Willard Lampe, Ph.D. 4:00-5:00 P. M.—Denominational gatherings 7:30-9:00 P. M.—Society Mixers for Men 7:30-9:00 P. M.—General Get-together for Women, Y. W. C. A. Room.

*February 26—9-12 A. M.; 2-5 P. M.—Individual Conferences: Women—in the Women's Building. Men—at People's Church. 8:00 P. M.—Social Open House at People's Church.*

*February 27—10:30-12 M.—Special Student Service at the Church Auditorium. Address: The Rev. Frank M. Sheldon, D.D. Seats reserved for students. 12:00-1:00 P. M.—Student Bible Classes. 2:00-5:00 P. M.—Voluntary Conferences. 7:00-8:30 P. M.—Student Service. Speaker, Dr. Frank M. Sheldon.*

#### UNIVERSITY OF MINNESOTA, February 15-19

**PURPOSE:** To bring to students in a concrete way, opportunities for investing their lives in connection with the Christian program and the Christian church.

**GENERAL THEME:** Religion and Life; Christianity and the Work of the World.

*February 15—4:30—General meeting in Little Theatre, Fred W. Luehring, Athletic Director, presiding. Address: "Will*

Christianity Meet Individual and World Problems?" Dr. L. H. Bugbee.

*February 16*—12:30—General Meeting at Minnesota Union for lunch. Introduction of visiting secretaries (without remarks by secretaries). Fifteen minute talk by Dr. M. Willard Lampe—subject, "Dynamite," followed by open forum.

*February 17*—Addresses, conferences, interviews and receptions scheduled by individual churches.

*February 18*—Interviews with visiting secretaries. The women secretaries at the University Baptist Church; the men at the University Y. M. C. A. 4:30 P. M.—Open forum on "Shall We Scrap the Church?"

*February 19*—Interviews (same schedule as Monday). 4:30 P. M.—Open forum and closing meeting. "What Next?" Dr. Frank M. Sheldon. 6:00 P. M.—Supper meetings of some of the denominational groups.

#### STATE UNIVERSITY OF IOWA, March 7-10

*March 7*—Denominational dinners and meetings.

*March 8*—9:30-10:00 A. M.—Meeting for Seniors in the College of Education. Address by the Rev. Charles Gilkey. 10:30-11:00 A. M.—Meeting for Junior and Senior Medical students. Address by Dr. Gilkey. Noon—Faculty luncheon. All day—Personal interviews.

*March 9*—10:45 A. M.—Denominational representatives in churches. 4:00 P. M.—University Vesper Service. Dr. Gilkey. 7:30 P. M.—Mass meeting in the Methodist Church. Dr. Gilkey.

*March 10*—9:00 A. M.—Meeting for students of the Dental College. Address by Dr. Gilkey. 11:00 A. M.—Meeting for Freshmen and Sophomores in the Medical College. Address by Dr. Gilkey. 7:30 P. M.—Mass Meeting. Closing address by Dr. Gilkey. All day—Personal interviews.

#### UNIVERSITY OF KANSAS, March 11-13

*March 11*—6:00 P. M.—Dinner for workers.

*March 12*—10:00 A. M.—University convocation. Address by Rev. E. F. Tittle. 4:00 P. M.—Forums, based on sub-

mitted questions. 6:00 P. M.—Denominational suppers.  
8:00 P. M.—Address by Dr. Tittle.

*March* 13—10:00 A. M.—University convocation. Address by Dr. Tittle. 4:00 P. M.—Forums. 8:00 P. M.—Address by Dr. Tittle. Personal interviews each day.

A comparison of these programs will show considerable variety. This is due to the fact that each was prepared by local workers to meet a local situation. There is no standardized method of doing this work, but the characteristic features of it as outlined above are felt to be very much worth while.

#### THE NATIONAL STUDENT COUNCIL OF THE EPISCOPAL CHURCH

PAUL MICOU

It would be hardly true to say that the Episcopal Church has a student movement in the sense that it has an organization which arose spontaneously from students and is controlled largely by students. On the other hand, it has a working organization among students, run along lines which are satisfactory to students, and winning a remarkable response from students, with every hope of its becoming more democratic.

The secret of success of this organization lies in the fact that the chief stress is laid on a program, rather than on methods of organization. In fact, the Council cares little what form of organization its local groups take, provided only they are effective for carrying out the program. Some of them are merely committees, others are clubs or guilds or societies.

The purpose of the program is to get students to work along lines which will ensure a fully rounded religious development. Not every student does all the things in the program, but the local organization is supposed to furnish opportunity for students to engage in those features which interest them.

The program is as follows:

- (1) *Worship*: The Unit shall make provision for attendance at a Church service once a week, which if possible shall be the

Holy Communion, and shall also make provision for a monthly Corporate Communion.

- (2) *Religious Education:* The Unit shall make provision for religious education under Church auspices at least twice a year, preferably during Advent and Lent.
- (3) *Church Extension:* The Unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work and contributions.
- (4) *Service:* The Unit shall provide opportunities for personal service in the Church and in the community.
- (5) *Meetings:* At least four meetings of the Unit shall be held each year.

That the National Student Council is successful in guiding students and in winning a response from them is shown by the fact that today there are seventy-three Units "recognized," and five which are in the process of receiving recognition. This is the result of six years of normal growth. The Units are quite evenly distributed throughout the country.

There are no conditions of membership laid down, except that no Episcopal student shall be excluded from membership; the purpose being to avoid the development of cliques or fraternities. Many of the Units have students of no Church affiliation and even connected with other churches. It is not felt necessary to restrict the membership solely to Episcopalian because the program itself is churchly.

According to statements in the annual reports of last year, the Units are reaching 60% of the Episcopal constituency in their colleges. The ministers and others in the college town may be reaching some of the remaining 40%, but this is what the Units claim for themselves.

The utmost variety of forms of work is carried on along the five lines of the minimum program. It would be impossible to summarize them here. They are as varied as student ingenuity can make them.

Of course the vitality of the local Units depends largely upon the stimulus given them by the clergyman who works with students. There is generally a slump in case of a vacancy in the local

pastorate and we have had cases of new clergymen creating live organizations where before there had been none. Unfortunately there are some cases of the reverse.

One of the features of the student work in the Episcopal Church is conferences. These are generally conducted along the lines of the eight provinces into which the Episcopal Church is divided, but the ecclesiastical divisions have not proved altogether wise from the students' standpoint and in some cases have been changed. Every three years the students meet nationally. There is always a live interest in the attendance at the conferences and the students take this opportunity of legislating for themselves seriously.

The organization has been spreading into dioceses, several of which have strong student councils, and there a great deal of student initiative has been manifested. For instance, in the Diocese of Colorado the students themselves arrange and conduct a student summer school of a week's duration.

The Executive Secretaries of the Council are the student Secretaries of the Department of Religious Education. There is, however, a student president and the rest of the membership of the Council is made up of one student, one professor and one clergyman from each of the eight Provinces, along with representatives of the Departments of the National Council of the Episcopal Church. The students elect their representatives in the student provincial conferences. The clergy and professors are elected in the Provincial Synods.

There is a similar Student Council for the colored students, the field of which is in the schools and colleges for colored students of the southern part of the United States. This Council deals with students in schools, whereas the other Council limits itself to institutions of collegiate rank including normal schools.

A NATIONAL CONFERENCE OF METHODIST STUDENTS  
WARREN F. SHELDON

Would students like to have a conference, of, by, and for themselves? Could they really handle such an affair and, if they did, what kind of an affair would it turn out to be? These questions and many others were happily answered at Louisville, Kentucky, from April 18 to 20, when five hundred students staged a remarkable demonstration of their own intelligence, trustworthiness, and devotion to the ideals of Jesus Christ.

All the elders concerned expected the students to favor the unification of the two branches of Methodism represented in the conference. There was no anxiety about sectional differences although there may have been some wonderings about the size of the majority and the possible warmth of any discussion or debate on this question. Nevertheless it is the opinion of the writer that the older heads in the gallery—where all visiting officials and observers, except the newspaper men, were required to sit—were surprised and greatly pleased by the promptness, enthusiasm and unanimity of opinion among the students on this question. Following the addresses of Bishop John M. Moore of Texas and Bishop Francis J. McConnell of Pittsburg on "The Essentials of Methodism" on the first afternoon, upon the motion of a student of the Church, South, the conference by a unanimous rising vote endorsed unification with evident enthusiasm and without debate. No one asked them to do it that way. They did it in their own way and that was the way they chose to do it.

On the last day of the conference they discussed and approved the specific plan officially recommended by the Commission on Unification. There was an informal exposition of the major features of the plan and different opinions pro and con regarding certain details were frankly expressed without any semblance of friction. The same may be said of all the discussions during the three days.

One suggestion had been made by some of the older people to the Executive Committee of the students that, as a parliamentary detail, it might be desirable for the conference to divide by churches and address a specific action, each group to its own General Conference. This point was graciously considered and

completely disregarded. That is to say, the conference simply refused to divide into two groups. "Why divide?" they said. "We are already united." "If the older folks do not like our action we will wait awhile and complete unification in our own way." There was no courtesy to elders or elderly opinion in their action or in their words. They had asked for a conference under their own control and the officials of the church had consented and agreed to pay the general expenses. The students generously aided by the local committee headed by the Mayor of Louisville were paying their own individual expenses and they were running the affair in their own way. They were eager to learn each other's opinions and to formulate a consensus of these opinions. No one tried to restrain them. "Student initiative" and "student control," phrases to conjure with under some circumstances, were matters of fact in this gathering. The students ran the affair with some assistance in preliminary details. They were entirely on their own responsibility in the conduct of the meeting. Subjects and speakers were suggested and agreed upon by the students. One-half of the speakers except on Sunday were students, including a Disciple and a Presbyterian. The committees to which resolutions were referred were composed entirely of students and the statements approved were open covenants openly made.

Three features appeared to be vital to the "student mind." They desired to ask questions of each speaker and did ask them. They desired open and free discussion of each subject and they had it. They desired to make specific pronouncements not simply smooth generalities, and they made them. They made no professions of infallible wisdom. They were dealing with principles and opinions and were determined to speak in no uncertain tones. They did not expect to revolutionize the world over night, but they did wish to specify what they regarded as desirable and essential changes. They were not content to say, "We think, every day in every way, the world is getting better and better." On the major problems of the day they think that the mind of Christ is the way out. They want a unified Methodism. They do not know exactly where "the old Mason and Dixon line" is and they do not care.

They want better industrial conditions with service, not profit, as the ruling motive. They stand for "the square deal" in race relations. They laugh at the idea of "white supremacy" and they had not a word of criticism but only the heartiest appreciation for the discussion of the Negro problem presented by Mrs. Luke Johnson of the Southern Church. They want the truth, not propaganda in the public press, and they are emphatically of the opinion that war is out of date for Christian individuals, churches, and nations. The prevailing opinions on the major questions before the conference were plainly made not in Germany but in Palestine, some of the noblest of them in Gethsemane.

The high point of the conference for many was the Easter sermon by Halford E. Luccock. "She runneth, therefore"—John 20:2, was the text. Each account of the resurrection, he said, refers to people running—the instinctive action of the bearer of good tidings. The inspiring, energizing quality of the Gospel of Jesus for all good works was the message. There was no theologizing in this address, but there was an abundance of noble, prophetic exhortation. According to the Scriptures, the "faith" was originally committed not to the Theologians but to the Saints and it will abide and triumph as it is exemplified in the daily lives of men and women. The way out of the grave for the church, for society, and for nations is the way of Jesus.

BOSTON UNIVERSITY DISTRIBUTES COMPLIMENTARY  
DOCUMENTS

*The Training of Lay Leadership for the Church*, by Dean Walter S. Athearn.

*The Contribution of Philosophy to the Theory of Religious Education*, by Professor E. S. Brightman.

*The Supervision of Religious Education Through the Use of Standardized Objective Measurements and Tests*, by Professor W. L. Hanson.

*The Annual Announcement of the School of Religious Education*, which has the value of a treatise on the professional training of lay leadership for the church.

Requests for the foregoing publications should be sent to Walter S. Athearn, Dean of the School of Religious Education and Social Service, Boston University, 18 Derne Street, Boston, Mass.

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